ان الدين عند الله الاسلام

Digitized By Khilafat Library Rabwah

The REVIEW of RELIGIONS

Vol. XXXIV—No. 10

October 1935

CONTENTS

- FRONTISPIECE
  Ahmadi Missionaries to the We
- Ahmadiyya Community an the Holy Places of Islam
  —Hazrat Khalifatul Masih
- The Influence of the Omayyad on Muslim Civilization
  — Mr. Abdul Majid Rau B.A., (Cantal
- Precious Gems

Editor :
ULAM FARID MALIK, M. A.

Head Office :
QADIAN, Punjab : India.

Branch Office :
THE LONDON MOSQUE, 63, Melrose Road, Southfields, London, S.W

Digitized By Khilafat Library Rabwah

AHMAD

AND

His Claims and Teachings

IN HIS OWN WORDS

In 2 Volumes of 300 Pages each, 6th Edition.

Price of each As. 8. Postage Free.

The Secretary :

ANJUMAN-I-TARRAQI-I-ISLAM, Secunderabad (Dn.)

IF . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

BY

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

The
Review of Religions

Digitized By Khilafat Library Rabwah

Vol. XXXIV OCTOBER, 1935 No. 10

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

AHMADIYYA COMMUNITY AND THE HOLY PLACES OF ISLAM

A sermon delivered in Urdu on Friday, August 30, 1935, at Qadian by Hazrat Amir-ul-Momineen, Khalifa-tul-Masih II. After reciting the opening chapter of the Quran Hazrat Amir-ul-Momineen said :—

From time immemorial God has been raising His Prophets and Messengers for the moral uplift and spiritual regeneration of mankind. According to a tradition of the Holy Prophet they were as many as 124,000. That tradition may not be considered to have attained the standard of reliability and trustworthiness which entitles it to form the basis of religious belief but in view of the presence of those means of guidance that have led man to God in different parts of the world and in view of the homage that is paid to those holy men of God who dedicated their entire lives to establishing righteousness and piety on earth, it does not seem inconsistent with reason to believe that so many Reformers and Prophets did actually appear.

Digitized By Khilafat Library Rabwah

These Prophets were raised at different times and for the guidance of different peoples. Therefore the teachings that were given to them to meet the moral and spiritual needs of their peoples must naturally have been different from one another in some respects. The form of prayer that was observed by the followers of the Prophet Noah was naturally different from that observed by the followers of Moses. The way in which the followers of the Prophet Shuaib said their prayer was and ought to have been, different from that in which the followers of Moses said their prayer and the manner of offering their devotions observed by the Israelites materially differed from the one in which the Muslims say their prayers.

Different forms of fasting

The keeping of the Fast has ever remained a fundamental principle with all religions. The Quran says :

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم.

"O ye who believe fasting is prescribed to you as it was prescribed for those before." So fasting has continued as a practical ordinance in all faiths. But the form in which it has been observed was different with different peoples and that difference persists to this day. Among some people it had assumed the form of ***wisal*** which meant that those who intended to fast had to abstain from food and drink for 24 hours from one evening to the next. Among others the fast continued for three, four or even five consecutive days. According to another form, those who are fasting are allowed to take light refreshments, but they are not permitted to take solid food as is the custom with the Christians, and the Hindus. The fast observed by the Hindus is said to consist in abstaining from taking that kind of food only which is cooked on the fire. The eating of any other food, the use of milk or fruits in no way interferes with their fast. They may eat anything barring bread and cooked food. Easier to observe even than this is the fast of the Roman Catholics,

Digitized By Khilafat Library Rabwah

This fast must have its origin in some religious tradition or have been based on a saying attributed to one of Jesus' disciples. The keeping of this fast forbids a person the use of meat only ; no ban is placed on the use of any other thing, So, like prayer, fasting is found to be observed by different peoples in different forms. All these demonstrably vastly different teachings and ordinances that are found to exist in different religions about fasting must have their uses and significance. For instance, those communities that virtually live on meat, tend to become totally devoid of those moral qualities which come into being as the result of the use of vegetables. If for the moral regeneration of such people and in order to bring home to them the lesson that the eating of vegetables is also necessary for the development of certain traits of character God should have forbidden to them the use of meat once at least, in a week, this form of fasting seems evidently to possess great significance.

Islamic ordinance about food

In contrast to Christian ordinances about food, Islam has laid down a very comprehensive injunction. The Muslims are at liberty to use meat, vegetables, the things that are cooked on fire, and those also which are prepared without the agency of fire, in fact all sorts of foods that are necessary and useful for the physical and moral health of man. The Islamic teaching about food possesses all necessary safeguards and restraints but these safeguards may have been found too irksome and unbearable in the case of other peoples and for their moral progress fasts of the forms described above would have been prescribed. As a matter of fact, those warlike people who live by and subsist on hunting, by the constant use of meat for a long time become totally bereft of those good moral qualities which the use of vegetable creates. If to such people had been given the commandment that they should abstain from eating meat for one day, at least in a week, the ordinance would certainly be useful, even indispensible, for their moral health. So fasting was

Digitized By Khilafat Library Rabwah

prescribed to the peoples and communities that passed before Islam came into the world, but the form of the fast in vogue among them was materially different from that which obtains in Islam.

Islamic form of Zakat

The same is true of the teaching about *zakat* (legal alms). The followers of every religion are enjoined to give alms to the poor in some form or other, but the principles on which the Islamic injunction about *zakat* is based differ from those that are found in other creeds. The law pertaining to the giving of *zakat* (legal alms) among the Hindus was different from the Jewish law, and the Jewish law materially differed from the Christian law, while the law laid down by Islam regarding *zakat* is very different from, and is superior to, all previous laws.

The law of inheritance

The law of inheritance forms an integral part of all religions. Parents in most cases leave some inheritance for distribution among their children after their death. The law bearing on the distribution of inheritance, therefore, forms a fundamental principle of all faiths. But whereas in principle such a law is to be found in the teachings of all religions, its details vary in various faiths. Whereas in some religions the law governing the distribution of inheritance is very wide and broad, in others it is too cribbed and narrow. In some religions daughters are deprived of any share in the property left by their parents, in others sons do not get their share. Moreover, in some creeds an unrestricted freedom is given to their followers to make their wills as they like, in others great restrictions are put on the exercise of this right.

Doctrine of the Unity of God

So we find that differences in details exist in the teachings of those thousands of the Prophets of God who have appeared in this world, but whereas differences

Digitized By Khilafat Library Rabwah

are to be found in their details and non-essentials, they all agree in essentials and fundamentals. In this agreement is to be discovered the fountain-head from which proceeded those revelations on which are based the religious teachings of different religions. Like a woman casting furtive glances from behind the curtain, divine revelation seems to glance from behind even the teachings of those religions that have become corrupted and tampered with during the ages and these glances unmistakably point to the one object for whose fulfilment all the Prophets were raised. That supreme object, as is well-known, is the establishment of God's Unity on earth. There has not appeared in the world a single Prophet who in any manner or form has differed from his predecessors in regard to the doctrine of God's Oneness. There may be found to exist in the various religious scriptures some differences as regards the different stages of the doctrine of Divine Unity, because as long as men were unable to understand and realize the minute aspects of God's Oneness, they naturally could not be described. But in spite of the fact that almost all religious scriptures have become subject to interpolation and human interference, glimpses of the unity of God are to be found in even the most corrupted book, hid under the crusts of later accretions and additions. For instance, take the Vedas. Passages will be found in them containing injunctions to worship fire, water and other natural elements but in spite of this fact, an impartial and unprejudiced study of the Vedas would lead one to the conclusion that though the text apparently lends no support to the view that they teach Unity of God, yet the idea of the Oneness of God can be read between the lines of the text which is a proof positive of the fact that the Vedas were revealed by the same God who raised Moses, Jesus and last of all, that greatest Son of Man, the Holy Prophet Muhammad (peace be upon them all).

Where all Prophets agree

Like the doctrine of the Oneness of God, which is equally found in all religions, some moral teachings

Digitized By Khilafat Library Rabwah

are also common to all of them. It is just possible that a Prophet who appeared in hoary antiquity in India might have prescribed a form of prayer, fasting or pilgrimage different from that laid down by Islam and he might have given a different law of inheritance. All this is quite possible and the Prophets that appeared in different parts of the world could and did lay down laws regarding religious rites and practices different from each other to suit the needs and requirements of their people, but they could by no mean disagree from Noah, Abraham, Moses and Jesus as to what constituted truth. It was clearly beyond the bounds of possibility that an Indian Prophet should allow his followers to tell a lie while a Prophet in Palestine should regard it a deadly sin. It is, as I have said, not impossible that disagreements and differences should occur in the details of the teachings of different Prophets regarding religious rites and practices such as prayer, pilgrimage, *zakat* and fasting but they could not possibly disagree as to what was truth, honesty and justice. Just as the first teaching that was revealed to mankind enjoined the speaking of truth in all circumstances, the shunning of falsehood and the practising of honesty, righteousness and justice and the abjuring of tyranny, transgression and injustice, similarly the Last Dispensation that was introduced in the Desert of Arabia inviting people to the ways of the Lord also enjoined upon its followers to be honest, truthful and just and to abandon cruelty, injustice and dishonesty.

Contravention of moral laws never goes unpunished

During the ages as human circumstances and conditions underwent great changes and the affairs of nations and communities became subject to the vicissitudes of time, the revealed teachings of different faiths and creeds also suffered alterations and modifications in some respects. But what like the belief in the Oneness of God underwent no change, alteration, or modification was this teaching, common to all religions, about truth, honesty and

Digitized By Khilafat Library Rabwah

justice. So if a people forsake this universally-accepted teaching of all the Prophets of God and His Elect and venture to contravene and flout this eternal law, it cannot escape the consequences. This teaching is like a law of nature. Just as a person who defies and contradicts a law of nature is sure to suffer the consequences of his defiance, in the same way he who dares to disregard this teaching cannot escape punishment. The defiance and rejection of this teaching is a deadly poison which is sure to cause moral death to the person who takes it. He is a sinner who breaks any of the commandments, for instance, who does not keep the prescribed fasts and it is just possible that he may be visited with the punishment for this spiritual aberration on his part, in the next world and not in this world. Similarly that person is also a sinner who taking a too broad view of the ordinance about the Pilgrimage is guilty of the dereliction of a spiritual obligation in regard to this injunction. It may be that such a person goes scot-free in this world and his punishment awaits him in the next. But it is absolutely impossible that those who defy and contravene the teaching about honesty, justice and truthfulness upon which all Prophets and Messengers of God are agreed and which is common to all religions, should escape punishment in this world. The punishment of their tyranny and transgression accompanies them. No sooner do they commit an act of injustice, than they begin to suffer the consequences. Just as a person who happens to take poison begins to feel its effect the instant he takes it, similarly a disbeliever in the doctrine of the Oneness of God begins to feel a change in him which contaminates and corrodes his finer inborn qualities and capacities ; and the one who tells lies, tyrannizes over others, who is given to slandering and defaming, is dishonest and cruel, at once feels a deterioration of his inborn faculties and good qualities. Such a one is granted no respite, nor is his punishment deferred to the next world, but he reaps the consequences of his wicked deeds here and now. In this very life God afflicts him with the loss of his honour and good name. These teachings constitute the foundations

Digitized By Khilafat Library Rabwah

on which all morality is based, therefore even their slightest contravention is no ordinary matter. How deplorable, then, is the condition of a people whose whole activities are based on falsehood and dishonesty, who resort to untruth and falsehood without the least hesitation or compunction, who when they tell lies and make use of fabrications, admit by their own actions that a moral and spiritual death has come upon them and that they have taken leave of all truthfulness and honesty. A person who institutes a totally false case against another person and accuses him, say, of beating him ; that one act of his testifies to his spiritual death. If he had really been beaten or in any way had been tyrannized over by his opponent, he need not have recourse to lies and falsehoods. His wrongfully suing his opponent shows that he had no true case against him.

Enemies of the Prophets make use of falsehoods and fabrications

The opponents and enemies of the Prophets of God freely resort to falsehoods and fabrications. They attribute to the Prophets things of which the latter are quite innocent and in this way seek to incite the people against them. The Holy Prophet (may peace and the blessings of God be upon him) was, in his time, also subjected to this sort of shameless concoction, distortion and lies. Sometimes he was accused of denying the truth of other Prophets, at another time of refusing to respect the memories of those holy personages who had gone before him. In short, he was subjected to all sorts of misrepresentations. For hundreds of years the Christian missionaries and writers have tried to lower the Holy Prophet in the estimation of the world and to turn the people away from him by giving wide publicity to the fabrication that he did not believe that women possessed souls. Sometime the brazen lie that in reality he did not believe in Jesus Christ and did not respect his memory was propagated against him. This false propaganda resulted in there being attached to the Holy Prophet's name an epithet

Digitized By Khilafat Library Rabwah

which it is not possible for a Muslim to mention and which rendered into English means the opponent of Jesus Christ. All these accusations, as we know, are pure fabrications.

At the court of the Negus

Those who have read the history of Islam are familiar with the well-known historical fact, that when unable to bear any more the unspeakable cruelties and tyrannies that were practised on them by the pagans of Mecca, the Companions of the Prophet fled to Abyssinia and took refuge with the Negus, the Meccans sent a deputation headed by Amr-bin-al'As and Ibn-Rabia' to Abyssinia requesting their extradition. When the Meccan deputation presented themselves before the Negus and explained to him the object of their visit, he replied that he could give no answer to them unless he had heard the other side also. If on hearing from the Muslims what they had to say about the mission of the Meccan deputation he found them guilty he would hand them over to the Meccans to do with them what they liked, but if he found them innocent, they would continue to enjoy Abyssinia's hospitality. On hearing this the leader of the deputation said that the offence of the Muslim refugees was clear and established inasmuch as they defamed Jesus Christ. This entirely unfounded accusation of the Meccans showed that they could really get hold of no charge which they could lay at the door of the Muslims, otherwise, they would not have resorted to such a brazen lie. The Negus sent for the Muslims and enquired of them their belief about Jesus Christ. The spokesman of the Muslims recited a few verses from the Quran which explain the status and position of Jesus as a great Prophet of God and that divine spirit used to descend upon him and that he showed wonderful miracles. On hearing the said verses of the Quran, the Negus was visibly moved, tears welled up in his eyes and in a voice full of pathos and deep sincerity he said to the Muslims, " Now I realize that you are unjustly subjected to hardships

Digitized By Khilafat Library Rabwah

and privations. By God, in Whose hands is my life, the status and position of Jesus Christ in my eyes is not a whit greater than what is described by the Quran. I shall not hand you over to the Quresh. I have given you an asylum and I will not retract it. Live in my country as long as you like, no one could lay his hand of injustice upon you."

The enemies of the Ahmadiyya Community also make use of such misrepresentations and fabrications about us as the Quresh had resort to about the Companions of the Holy Prophet. They propagate stories about us which possess absolutely no foundation in fact and impute beliefs to us of which we know nothing. They accuse us of the wicked charge that we defame the Holy Prophet or the Prophet Jesus. I make bold to say that any person in whom even a particle of honesty and nobility is left, cannot, after reading the Ahmadiyya literature, even conceive that we can ever be guilty of such an heinous crime. Our beliefs and doctrines are quite clear and well-known and the books that contain those beliefs and doctrines have been given wide publicity to and can be had for the asking. Who can say after reading them that (God forbid) we dishonour or debase the Holy Prophet? Our enemies might well argue that though by words of the mouth and in our speeches we do show proper respect to the Holy Prophet yet in our heart of hearts we have no respect for him. But then we are entitled to know by what peculiar methods they have probed into the inmost depths of our hearts and found out that there lurk feelings of disrespect for the Holy Prophet and for the Prophet Jesus.

A safe criterion

The deep veneration in which we hold the Holy Prophet can be gauged and judged in two ways. One of these is, that one, two, three, four, five hundred or even a thousand of those Hindus, Sikhs and Christians who come in constant touch with us should be selected and they should be asked to swear, by taking their holy religious

Digitized By Khilafat Library Rabwah

books in their hands, by that Almighty God Who has power over their lives that if they told a lie, God's curse should blast them and their families, and after taking this serious and solemn oath they should declare, whether, whenever they had the opportunity to talk to Ahmadis, they felt that the latter had no respect for the Holy Proyhet or whether on the contrary they found them to have been swayed by feelings of the deepest reverence and love for him. This is a very safe criterion, because the Ahmadis could be suspected of hiding their so-called real feelings of disrespect towards the Holy Prophet when talking with Muslims, for fear lest by giving expression to them they should incur their displeasure. But they could by no stretch of imagination be expected to hide their real feelings regarding the Prophet when talking with Hindus, Sikhs or Christians or to indulge in his hyprocritical praise. So it is a quite safe and easy way to find out what we think of the Holy Prophet, that about a thousand persons from among the Hindus, Sikhs and Christians of the above description be selected and be asked to say after taking a solemn oath of truthfulness in the manner mentioned above whether or not in their talks with the Ahmadis they had found them to be swayed by feelings of a deeper affection and a more sincere respect for the Holy Prophet than the orthodox Muslims. If these one thousand persons or a big majority of them—the false statement of one or two black sheep would only add to the validity of this criterion—should give their unequivocal testimony in favour of the Ahmadis, saying that they found the Ahmadis to be true lovers of the Holy Prophet and to be fired with the desire of exalting his name, then these slanderers and defamers should feel ashamed of themselves. I think that those people who accuse us of defaming the Holy Prophet, in fact, by repeating this accusation, in a way, become guilty of committing this offence themselves, because this is a subtle way of abusing a person to put an abuse in another person's mouth regarding him and then repeat it in his presence. For instance, a peron would be regarded as guilty of calling another person a bastard though he

Digitized By Khilafat Library Rabwah

may not do it himself but may tell him that a third person calls him as such. This is an indirect way of abusing a person. So if our opponents refuse to accept my proposal and give it a practical shape I would be justified in saying that these critics, in reality, slander and defame the Holy Prophet themselves.

Another alternative

If our detractors and accusers do not see their way to accept this proposal, I would suggest them another alternative and it is this : Five hundred or a thousand of those *Ulema* who have read Ahmadiyya literature should come forward and an equal number of Ahmadis would also come into the open. Let both these groups invoke God's curse on that party which is not in the right path. The Ahmadis would pray in the following words : "O God Who art privy to the secrets of our hearts, if Thou knowest that we retain no love and respect for the person of the Holy Prophet and we do not regard him to be superior to and nobler than all other Prophets and we do not believe that salvation is now attainable only through following him and if we do not look upon the Promised Messiah only as a disciple and servant of the holy Prophet but, on the contrary, we accord him a higher spiritual status than the Holy Prophet, then O God, let Thy curse overtake us and our wives and children and smite us with humiliation and abasement in this world." The non-Ahmadi *Ulema* shall be required to pray in these words :

"O God, we are sure and convinced that the Ahmadis insult the Holy Prophet and are pleased when the Holy Prophet is defamed and dishonoured and are always trying to humiliate and lower him in the estimation of the world. If our conviction is unfounded and ill-based, then destroy us O God with Thy chastisement and afflict us and our wives and children with disgrace and abasement in this world." Now let our opponents come forward and have a prayer-dual with us and leave the result to God. It

Digitized By Khilafat Library Rabwah

is no difficult task to collect five hundred or a thousand *Ulema* for those who claim to be the sole representatives of the eight crores of Indian Muslims and even though we are much smaller in number than they claim themselves to be, we are prepared to bring forward five hundred or a thousand Ahmadis. They will have to observe only one condition, *viz.* those five hundred or one thousand persons who will come forward to pray should be the true representatives of the Ahrars. We should not mind if these persons are ignorant, illiterate and even men of a low moral character but they should be the accepted and accredited representatives of the Ahrars. All the five leaders of the Ahrars such as Maulvis Ata Ullah Shah Bukhari, Habibur Rahman, Daud Ghaznavi and Messers Mazhar Ali Azhar and Afzal Haq should take part in the *Mobahila* (invoking of God's curse upon the liar in a prayer-dual). This *Mobahila* will take place in a central place such as Lahore or Gurdaspur, whichever place the Ahrar leaders choose. We shall pray that God's chastisement may descend upon us and our wives and childern if we do not entertain a complete and unqualified faith in the truth of the Holy Prophet, if we do not regard him to be *Khatamannabiyyin* (Seal of the Prophets) and the greatest of all the Prophets of God, if we do not believe in the Quran to be the last and final revealed word of God for the guidance of mankind. The Ahrars and their representatives will have to say on oath: "We say it with perfect certainty that the Ahmadis do not believe in the Holy Prophet, nor in reality do they consider him to be *Khatamannabiyyin*, nor do they put their faith in the Holy Prophet's unapproachable spiritual eminence. O God, if we are not right in our conviction regarding the Ahmadis, then smite us, our wives and children with Thy scourge." This will settle the whole affair and the matter then will rest with God. He will decide who is in the right path and who is in the wrong, who entertains a true love for the Holy Prophet and who is a mere slanderer. God shall not be considered to have given His verdict, unless the punishment with which either of the parties is afflicted evidently seems to have been purely divine; men

Digitized By Khilafat Library Rabwah
having absolutely no connection or concern in it.

A most heinous accusation

Another wicked accusation with which we are being charged nowadays and which has come under my notice is, that at a meeting at Mussourie which was held under the presidency of Maulvi Ataullah Shah Bokhari, an Ahrar leader, Mr. Hissam-ud-Din, in the course of his speech, with a view to inciting the audience against us, said, "even if the Ka'ba is reduced to a heap of bricks the Ahmadis would not care a fig, nay, they would be actually pleased over it." My answer to this wild and wicked accusation is: "May God's curse overtake the liars." Leave aside the Ka'ba being smashed to pieces, we would not like that our houses should remain intact while any person should point his finger of scorn at the Ka'ba. Our condition in this respect resembles the state of mind of that Companion of the Holy Prophet, who when about to be killed by the Quresh was asked, if he would not prefer that he should be enjoying the company of his friends and relatives and that Muhammad should in his stead be killed, answered, "Do not say that I would like the Prophet to have been in my place here and I be with my friends and relatives in Medina; I would not even bear that I should be enjoying the company of my friends while a thorn should pierce the Holy Prophet's feet in the streets of Medina." Like that beloved servant of God I say: "so far from our being pleased or even remaining unconcerned while the Holy House of God is being razed to the ground, we would not like our houses to remain standing when a wicked person raises his little finger to the Ka'ba with an evil intention." There is no doubt about it that we hold Qadian in high esteem, but does the holding of one thing in respect means a disrespect to another place worthy of reverence? Would the showing of proper respect to one's parents be taken to mean a disrespect offered to the Holy Prophet, and could the great veneration in which we hold the Holy Prophet be interpreted as an affront or an insult to Almighty God,

Digitized By Khilafat Library Rabwah

We hold in respect thousands of things in this world. But by no means can the respect of one thing be construed as the disrespect of another thing. We respect the Prophet Abraham. We respect Moses. We respect Jesus, we respect the Prophet Saleh, we respect Hud and Shuaib and above all we cherish the highest veneration for the Holy Prophet Muhammad (Peace be upon him). Would the fact that we hold the memory of Abraham in reverence be taken to mean that we insult other Prophets, or the fact that we honour the Prophet Moses would mean that we have no respect for the Holy Prophet ?

A simple question

I would like our opponents to answer me this simple question. Suppose the Prophet Abraham, or for that matter any other Prophet, were to be living now and he were assailed and attacked, would these our traducers and detractors refuse to sacrifice their lives and properties to defend him against the attack, on the plea that as they are prepared to sacrifice their all for the sake of the Holy Prophet, if they offered to sacrifice their possessions, lives and honour in Abraham's defence they would be doing an insult to the Holy Prophet. Is not, on the other hand, every Muslim expected to sacrifice his all to defend the Prophet Abraham were he living now and his life or honour happened to be assailed ? Would this defence of the Prophet Abraham in any conceiveable manner be regarded as an insult and offence to the Holy Prophet ? These people claim that they are prepared to undergo all manner of sacrifices to win India's freedom. They cry themselves hoarse over their love for India and are in the habit of saying in season and out of season that the love for one's land of birth forms a part of one's faith. Would it be right to interpret this statement of theirs to mean that if Mecca were to be attacked, they would not raise a finger to defend it ? Can their love for India mean a want of love for Mecca on their part ? If their love for India

Digitized By Khilafat Library Rabwah

which has gone to such lengths that they are in the habit of saying that true faith cannot be established in India as long as the British are here, is not incompatible with their love for Mecca, then how can our love for Qadian be considered to be inconsistent with our love for the Ka'ba? Undoubtedly Qadian is dear to us, dearer than our lives, and we are prepared to make every possible sacrifice to defend and protect it. But God is our witness that the Ka'ba is many times more dear to us than Qadian. We seek refuge with God against ever entertaining the idea, and we are sure and convinced that God will never allow that day to dawn but if, God forbid, such a day did come that the Ka'ba and Qadian were both in danger and we were faced with the alternative of saving one of them, we would not waste a single minute over the thought as to which of the two should be defended and protected. The Ka'ba would be our automatic and instantaneous choice. "Save the Ka'ba," would be our spontaneous cry, that is our first and foremost duty and let God take care of Qadian." The Holy Prophet himself prayed for Medina in these words: "O my Lord, just as Abraham invoked Thy blessings on Mecca, I pray Thee that Thou invest with blessings the measures and weights of Medina; Abraham had declared a part of Mecca to be holy and I declare a part of Medina to be sacred and just as killing, the shedding of blood, the creating of disturbance and even hunting is forbidden in a particular part of Mecca, so I also forbid killing, blood-shed, the creating of disturbance and hunting in a specified part of Medina." Does there breathe a man so foolish as to say that by thus praying for Medina the Holy Prophet intended an insult to Mecca? To declare that Medina is sacred does not mean that Mecca has ceased to be sacred or that its sanctity has in any way lessened. Exactly in the same manner, our holding Qadian in reverence cannot, at all mean that we do not revere the Ka'ba or Medina. It is our conviction that Mecca is the sacred place in which is situated that holy building which God declared as His own sacred House and that Medina is that blessed town in which lies the Holy Prophet's last

Digitized By Khilafat Library Rabwah

abode in this wolrd, in whose streets he used to walk and in whose mosques he, who was the greatest, the noblest and the most perfect, holy, and most beloved of all God's great Prophets and Messengers, said his prayers and invoked God's blessings upon mankind; and Qadian is that sacred place in which the Holy Prophet's most perfect attributes found their manifestation in the person of the Promised Messiah, Prophet Ahmed. No doubt Qadian is the most sacred place in the world but only after Mecca and Medina.

Mecca, Medina and Qadian

So a person who says that the Ahmadis would be delighted if the Ka'ba were levelled with the ground, is a liar, a fabricator and imputes to us a belief to which we do not at all subscribe, and to such a person we say, "may God's curse alight on the heads of the liars." God has chosen Qadian for the descent of His favours so that it may become the means and instrument for the re-establishment of the greatness and glory of Mecca and Medina just as God raised the Promised Messiah so that the love and reverence of the Holy Prophet that had become obliterated from the hearts of the people might be established again and might make the glory of his name manifest in the world. We do not cease to believe in the Holy Prophet by believing in the attributes and powers of God, nor do we throw off the yoke of the Holy Prophet's allegiance by accepting Ahmad as the Promised Messiah and God's Messenger. By showing respect to Medina we do not disgrace the Ka'ba, as by honouring Qadian we cannot be regarded as insulting Mecca or Medina. God has made all these towns sacred and has chosen them for the manifestation of His glory and majesty. He has selected the Ka'ba as the place of pilgrimage for the whole of mankind and now there shall be no such place in the world which people will visit as pilgrims in the way of God till the end of this world, and He chose Medina to become the last abode and resting place of His Prophet, and He has singled out

Digitized By Khilafat Library Rabwah

Qadian for the descent of His Messiah and Mahdi and to become the centre of the Holy Prophet's second advent and manifestation. So there could now be no place like Mecca, Medina or Qadian, as there could be no place of pilgrimage now beside the Ka'ba, and no town beside Medina could claim the pride of being the residence and the last resting place of the Holy Prophet, and as the Promised Messiah and Mahdi could not come again in the world, therefore there could be no place like Qadian now. But Qadian cannot claim equality with Mecca or Medina. They undoubtedly have a higher status than Qadian and enjoy precedence over it. The self-same God, Whose jealousy became excited for the sake of the Holy Prophet, broke the power of Abraham's enemies and brought them low and drowned the enemies of Moses in the sea. But His helping the Holy Prophet did not mean that the succour which came to Moses and Jesus came from some other source. The self-same God Who helped the Holy Prophet in his hour of need, came to the rescue of Moses and Jesus when they stood in need of His help. In the same way God's singling out Mecca and Medina for the manifestation of His glory and by taking upon Himself their protection does not mean that no other place can attract and draw God's grace. No limit can be set to the powers of our God. His treasures can never be exhausted and His forces are beyond human calculation. Just as He can defend and protect a certain place, similarly can He protect another place as effectively.

I was a mere boy when I had a dream that I was sitting on a mat after having said my prayers on it. I was holding a book in my hand which I was told in the dream, was a work of Sheikh Abdur Qadir Jeelani and of which the name was "Minhaj-ut-Talibeen" (a way to lead seekers after truth to God). After reading that book I had put it somewhere, when all of a sudden I was reminded that it was to be given to Khalifatul Masih I. I therefore began to search for it but could not find it. The search however put me in possession of another book when the words began to

Digitized By Khilafat Library Rabwah

flow on my tongue, وما يعلم جنود ربك الا هو *i.e.*, "No one knows God's legions but He." So there is no limit to God's legions. If His forces had been subject to diminution, then it could be questioned why God had made Qadian sacred in addition to Mecca and Medina, since if all three were attacked simultaneously, from where could come those forces that would defend all of them at the same time. So if God's forces were limited, the Ahrars would have been justified in entertaining the fear as to who would defend Mecca, Medina and Qadian if all three were attacked at one and the same time. But that Powerful and Almighty God Who by uttering the word "be" brought into being the heavens and earth and Who by uttering the same word can reduce them to naught needs no stinting. If He chooses to make not three but three thousand or even three hundred thousand towns sacred, He will need no outside help to protect them. Then why are our opponents so anxious over His making Qadian sacred. If God had made Maulvi Ataullah Shah Bokhari responsible for the protection and safety of Mecca and Medina, then the Ahrars were perhaps entitled to say that it was not possible for them to defend and protect so many places at the same time. But He has not burdened any Maulvi with the responsibility of protecting or guarding His holy towns but has taken upon Himself their preservation. Then why should these Maulvis and *Ulema* give utterance to such words passes our comprehension. They, in fact, do not possess as much faith in God as the Holy Prophet's grandfather, Abdul Muttalib who lived before Islam, possessed. If they had as much trust in God as Abdul Muttalib had, they would have realised that God had taken upon Himself the safety of Mecca and had not transferred it to any person.

Abdul Muttalib and Abraha

It is a well-known historical fact that sometime before the birth of the Holy Prophet, the Yemen, a province of Abyssinia was ruled by a Governor named Abraha. In order to attract the Arabs towards

Digitized By Khilafat Library Rabwah
Christanity, he sought to draw their attention away from the Ka'ba. To that end he made some endeavours and contrived some plans. But when all his designs and efforts came to naught, he thought of accomplishing his object by destroying the Ka'ba. He set about giving this idea a practical shape and with a large army started for Mecca. Abyssinia was then a great Power. Its territories extended far beyond the boundaries of the present Abyssinia and it was a very rich country as the Yemen which is an extremely fertile province was under its possession. So Abraha's armies were very well provisioned and possessed all up-to-date implements of war. When they came near Mecca, the Meccans were simply taken aback and realizing their utter helplessness gave up all idea of resistance. Abraha sent a detachment of his army ahead of the main body who drove away all the cattle of the Meccans that were grazing in the fields outside the town. Of these animals two hundred camels belonged to Abdul Muttalib. Subsequently disease began to work havoc in Abraha's forces. His soldiers began to die in large numbers. Perforce he thought of raising the siege and going back. But he also wanted to have a request made by the Meccans to that effect. The disease that fell like a scourge upon Abraha's army was, as it appears from the books of history, small-pox. It may or may not have been small-pox. But it was certainly some kind of pestilence which decimated Abraha's army. The Holy Quran refers to this whole story in the chapter entitled *Alfeel* (the Elephant). From this chapter it appears that the fields became strewn with the corpses of Abraha's soldiers and the birds feasted on them, tearing off flesh from the dead bodies and casting them on the stones as do vultures and kites. When the pestilence had destroyed or incapacitated a large portion of Abraha's army, in order to save his face and honour he sent word to the Meccans to send a deputation of their selected Chiefs to wait upon him as he wanted to talk with them regarding the affair of the siege. The Meccans sent a deputation headed by Abdul Muttalib. When Abraha talked matters over with Abdul Mullalib,

Digitized By Khilafat Library Rabwah

he was deeply struck with his sagacity and shrewdness, and found his political foresight and opinion on state-craft to be very sound. He naturally expected that Abdul Muttalib would request that the siege be raised and the Ka'ba be spared and that in this way after laying them under a debt of gratitude he would go back. But Abdul Muttalib did not even make a remote reference to this matter. After vainly expecting a request on the part of Abdul Muttalib he himself broached the matter in this manner ; "I find it in my heart to grant you any request you would make," thinking that the deputation would request that the Ka'ba be spared, and, as he himself was weary of the siege and wanted to go back, he manoeuvred the talk in such a manner as to elicit a request to that effect. But on hearing what Abraha had said regarding this weighty matter, Abdul Muttalib replied, " My only request is that you may kindly return my two hundred camels which have been carried away by your men." Abraha was simply left bewildered and dazed at this totally unexpected request and addressing Abdul Muttalib he said : " After my brief preliminary talk with you I had taken you to be a very wise man but that favourable impression has now quite disappeard." Abdul Muttalib asked Abraha what did he mean. Abraha replied, " you are now face to face with a great calamtiy. I have come resolved to raze the Ka'ba to the ground and I was kind enough to ask you to make me a request which I had undertaken to grant. I thought you would request me not to touch the Ka'ba but instead you have only requested the return of your 200 camels. Is it wise in the face of a national disaster of such magnitude to even think of your camels." Abdul Muttalib calmly replied, "you do not seem to have given deep thought to my request, otherwise you would have no need to revise your opinion about me. My request was far more significant than it ostensibly appeared to be. I am the owner of my 200 camels and I was anxious about their return. Do you think that Almighty God Who is the Owner and Master of this House would take no step to save it. If the Ka'ba is really the House of God, He Himself will protect it; I need have

Digitized By Khilafat Library Rabwah

no concern about it."

God Himself is the Guardian of the Ka'ba

There is no doubt about it that the Muslims are expected to protect by all possible means their sacred institutions (the signs and monuments of God) but this is only to earn their reward with God, otherwise God Himself is their protector. God had promised the Holy Prophet immunity from all harm to his life and though the Prophet's Companions always kept vigilant guard over him, who can say that his life remained safe on account of that watch. Have not thousands of monarchs met with an unnatural end amid strict watch and ward. Then how could the safety of the Holy Prophet's life be attributed to the fact that he was guarded by his Companions. God, in reality, was his protector. His Companions only got their reward by doing a duty the discharge of which God had taken upon Himself. In the same way if the Ka'ba happened to be attacked by an enemy of Islam, it would be the bounden duty of every Muslim to sacrifice his all in his effort to save it form every possible harm, but God Who is our Lord and the Lord and Master of the Ka'ba, will be its real guardian.

A Turkish Consul at Qadian

To these ill-disposed critics of ours I relate an incident which will shed some light on whether we love and respect the Ka'ba more or they. A few years ago, when the Holy Founder of the Amadiyya Movement was yet alive, a Turkish Consul named Hussain Kami, visited India and collected large sums of money with the ostensible object of adding to the strength and security of Turkey. He visited Qadian also and had a talk with the Promised Messiah. He thought that the Ahmadis being a well-organized community he would get much more pecuniary help from here. The Promised Messiah received him and looked after his comfort in such a manner as befitted a highly placed guest. During the talk with him, the conversation

Digitized By Khilafat Library Rabwah

turned on the discussion of religious questions, in the course of which the Promised Messiah offered him some sound suggestions. "Those who are at the helm of state affairs in Turkey, the Promised Messiah said, should be honest and just and they should not tyrannize over the people. As a result of the bad deeds of these people I see the Turkish Empire in danger. They do not perform their duties honestly and are not truly loyal to the Sultan but wish to weaken the Empire by all sorts of dishonest acts and misappropriations. The condition of the Turkish State is not at all happy and I have seen in a vision the conduct of its members to be anything but satisfactory and such a state of affairs does not augur well for the future of Turkey. There are weak links in the chain of the Turkish administration which will snap at the critical moment and many will prove to be disloyal and faithless." The Turkish Consul felt offended at this sincere piece of advice. He had come under the impression that being the Consul of a great Muslim State people would kiss his hands and touch his feet and would take all that he would say as the Holy Writ. But when he heard this unpalatable advice from the Promised Messiah who warned him that the Turkish leaders drew fat salaries from the Turkish exchequer and at the same time were disloyal and faithless to the State and that instead they should, like righteous and God-fearing servants of the State, do all in their power to make it strong and powerful." Hussain Kami went away from Qadian grievously mortified and propagated this malicious mendacity that the Promised Messiah had insulted the Turkish Government inasmuch as he had said that there were some weak links in the chain of the Turkish administration which would break in the nick of time.

The Promised Messiah on Mecca and Medina

The Muslims are, generally, an intensely religious people. But it is really regrettable that the *Ulema* have come to maintain such a firm hold on them that they would not let them think in the right

Digitized By Khilafat Library Rabwah

direction. The Muslim masses, in general, love truth and fear God. But the misfortune is that these Maulvis do not allow them to give sane and sober consideration to any matter and are always on the look-out to incite them. They could not, therefore, let this opportunity pass without turning it to their own advantage. They set up a great hue and cry that the Promised Messiah had insulted an Islamic State which was the guardian of the two sacred places—Mecca and Medina. When this propaganda assumed wide proportions, the Promised Messiah wrote a poster in which he took the Maulvis severely to task. "You say," he wrote, "that the Turkish Government is the guardian of the sacred cities. Who is the Turkish Government to guard and protect them. It is Mecca and Medina which, on the contrary, have so far saved Turkey from destruction and dissolution." Could it with justice and fairness be said about the followers of a person who was so jealous of the honour of Mecca and Medina, that they would be glad at the Ka'ba being destroyed and broken to pieces. Let alone being delighted at the destruction of the Ka'ba we cannot even conceive that any worldly government can or ever has, really protected Mecca and Medina. No earthly Government but God from His throne in heaven is guarding the two sanctuaries and no one can have the audacity to cast even a malicious look upon them. In conformity, however, with the physical laws of God, if these sacred places are attacked by an enemy, the hands of men shall have to be raised to defend them. If, God forbid, such an occasion came, the world would see that in pursuance of the discharge of the obligation that God has placed on the shoulders of the Muslims to protect these sacred places, the Ahmadiyya Community would make the greatest sacrifice in this respect. We look upon these towns as most holy and sacred and regard them as places where the Glory and Majesty of God was manifested, and we consider it to be an act of the highest virtue and will consider ourselves most fortunate if we are offered an opportunity to give our all in the effort to protect them from any harm. We are convinced that God would strike the eye blind that will look

Digitized By Khilafat Library Rabwah

towards Mecca maliciously and if in His great Wisdom, God saddled Muslims with the responsibility to defend it, ours by His grace will be in the forefront of those hands that will be raised to pierce that eye blind.

Interference in Hedjaz Affairs

Several years ago when Lord Chelmsford was the Viceroy and Governor-General in India, there arose great agitation among Indian Muslims that by subsidizing the Arab Chiefs the British Government was seeking to bring Arabia under its influence. When this agitation grew and became intensified, the Indian Government made an announcement to the effect that they were not giving any subsidy to any Arab Chief. I had a private inquiry made into the matter and came to know that though the Indian Government was not giving any pecuniary help to any Arab Chief, but the Imperial Government was giving a subsidy of 60 thousand pounds annually to Ibn-i-Saud and a certain sum to Sharif Hussain. I wrote about it to Lord Chelmsford that though the announcement of the Indian Government was literally true, but in spirit it was not so true as Ibn-i-Saud and Sharif Hussain both were receiving regular subsidies from the Imperial Exchequer, and that there should remain no doubt about it that the Muslims could not bear British control over Arabia in any shape or form. Lord Chelmsford was a very noble man. He at once wrote back to me saying that what I had written was quite true but what was the use of creating a disturbance by giving it publicity. He assured me that the British Government entertained no intention of exercising control over Arabia or of bringing it under its influence.

Our Interest in Arabia

So we have always taken a keen interest in the affairs of the Hedjaz. When Arabia was under Turkish control, we always sided with the Turks. When Sharif Hussain set up an independent Kingdom, great agitation was raised against him, but we said, now that God had conferred upon him the kingdom of Arabia,

Digitized By Khilafat Library Rabwah

in the interest of the continued peace and prosperity of the country he should be acknowledged and recognized as its lawful ruler. Similarly when the Najdis drove out Hussian and Ali and took possession of Mecca, we gave Ibn-i-Saud our support and sympathy, though in religious matters the Ahl-i-Hadith are our most avowed enemies. In spite of the fact that an inveterate agitation was raised against Ibn-i-Saud on the plea that he had razed mausoleums to the ground and thus had desecrated the sacred places, we supported him because we do not like that Mecca should ever remain the battle-ground of ambitious and quarrelling princes. Our men were molested in Arabia under the present regime. The Ahmadi pilgrims were even beaten during the pilgrimage season but we never even raised our voice of protest in defence of our rights because we do not wish that the peace of Arabia should continue to be disturbed. I remember quite well that some years ago when the late Maulana Muhammad Ali came back from the World Muslim Conference at Mecca he was very bitter against Ibn-i-Saud. On the occasion of a dinner in Simla when almost all the prominent Muslim leaders were present and the affairs of the Hedjaz came under discussion, the Maulana poured out the vials of his wrath on Ibn-i-Saud for about three hours and repeatedly turned to me hoping to secure my agreement to his views. But my only answer was that however great were Ibn-i-Saud's tyrannies and however indefensible his position, I was positively of the opinion that once God had conferred on him the kingdom of the Hedjaz, all our efforts should be directed to this one end that the streets of Mecca and Medina should remain free from all sorts of disturbances and commotions and the Hedjaz should enjoy undisturbed calm.

Sultan Ibn-i-Saud has recently signed a contract with a British firm. He is a wise and sagacious monarch but not being quite familiar with European history he is naturally incapable of fully comprehending European technicalities. Once before when he was about to enter into a pact with Italy I had asked

Digitized By Khilafat Library Rabwah
a friend of Sultan Ibn-i-Saud to convey, if possible, my message to him that while settling the terms of the pact he should use the utmost care and circumspection while dealing with European nations as when they enter into a pact with another nation they very cleverly clothe the articles of the pact with words which are seemingly very harmless but in reality are pregnant with very serious implications. The terms of the contract which Ibn-i-Saud has lately entered into with a British firm have appeared in newspapers and some Indian papers have even written articles criticizing it. I have also read it and I am of the opinion that it is not free from defects and according to the terms of this contract on certain occassions the concerned Power can interfere in the affairs of the Hedjaz. God knows how much was I grieved to read the terms of this contract in spite of the fact that we are on friendly terms with the British, excepting the Punjab Government who themselves have spurned and rejected our co-operation for the last two or three years. Let me repeat that barring the present Punjab Government we have always extended our willing co-operation to the British Government and we shall continue to do so unless they too, like the Punjab Government, reject it with contempt. But in spite of the fact that we are on friendly terms with the British and give them our co-operation and in spite of the fact that personally I consider the framework of the British constitution to be the most useful form of Government which, though capable of being improved, is not fit to be altogether destroyed—in spite of all these things, when the interests of Arabia are at stake, we do not care for anyone, be it the British Government or any body else. Safeguards could have been inserted in the contract whose inclusion would have rendered the interests of Arabia quite safe. But as Sultan Ibn-i-Saud is not quite familiar with the intricacies of European technicalities and international politics, he has not been quite careful about the wording of the terms of the contract and has signed it in a care-free and generous manner as generally Muslims are wont to do. The Muslim is, by nature, prone to rely upon others. But in such serious matters as the

Digitized By Khilafat Library Rabwah

making of pacts, the utmost care should be taken and after deep thinking and thorough consideration the words of their terms should be selected. Though the above-mentioned contract is only with a British firm and not with the British Government, and it is quite possible that the contracting firm may have no intention of deceiving the Sultan yet the phraseology of the terms of the contract is such that if ever the said firm comes to entertain evil designs about Arabia, it can involve the Sultan in great difficulties. But in spite of knowing the shortcomings of the contract we have made no protest against it because that would have been calculated to weaken the Sultan's position and power and with the weakening of the Sultan's position Arabia's power would also weaken. We thought our duty now was to help the Sultan with our prayers that God may save him from all possible evil consequences and to organize Muslim opinion in such a manner that no power could dare to take an advantage of the weakness of the Sultan's position.

Invitation to a Prayer-dual

So we are sure that our feelings about the sanctity of the Ka'ba, of Mecca and Medina are far deeper and stronger than those of other Muslims and if anybody our doubts this statement, I would suggest to him the same line of action as I have already suggested, *viz.*, let our critics and traducers come forward and in a prayer-dual invoke the curse of God upon the heads of the liars. We shall pray in the following words :—

"O God! Thou knowest that we hold Mecca and Medina in greater esteem than Qadian. We regard these places as holy and are prepared to sacrifice everything to protect them. But if, O God, these protestations are false, insincere and hypocritical and do not proceed from our hearts and in reality our belief is that Mecca and Madina are not worthy of any respect or at least are less venerable than Qadian, then let Thy chastisement overtake us, our wives and children." The Ahrars on their side will have to declare on solemn

Digitized By Khilafat Library Rabwah

oath : " We are convinced that the Ahmadis are the enemies of Mecca and Medina and it pleases them to see Mecca and Medina reduced to a heap of broken bricks and levelled with the ground. So if our conviction, O Almighty God, is ill-founded and the Ahmadis hold Mecca and Medina in high esteem, then smite us, our wives and children with Thy scourge." Let the Ahrars adopt this line of action for the settlement of their differences with us and then see what wonderful things the Mighty Hand of God reveals and if they are not prepared to adopt this course, then let them remember that forgery, falsehood and fabrication will never bring them success. Let them not labour under the delusion that they represent eight crores of Indian Muslims and that these eight crores of Muslims are with them in their malicious and mendacious campaign against the Ahmadiyya community. Before long God has shown their assertion to be totally unfounded. A few weeks ago, I had proclaimed from this very platform that to me the Ahrars seemed to be losing ground everywhere and that I saw the days of their defeat very near. It is now no secret that the Ahrars have actually lost ground everywhere and that the Muslims are not with them. It is true that thieves, cut-throats and dacoits are to be found among the Muslims but a large mass of them are such that when the name of God is mentioned before them their hearts get inspired with awe and they begin to tremble on account of God's fear. So I do not believe that, not to speak of eight crores, even one crore of Muslims support the Ahrars in imputing the above-mentioned totally false beliefs to us. Most certainly they are not with the Ahrars and about those whosoever they are, who claim to be with them I say, this false propaganda would do them no good. There is a God in heaven Whose curse tears to pieces those upon whom it alights. If they will not refrain from this entirely false and wicked propaganda against us and will not cease to invent lies and fabricate falsehoods against us, God will smite them with greater disgrace and humiliation than they have experienced so far, and will make them the object of His curse and chastisement, and the falsehoods they have been inventing

Digitized By Khilafat Library Rabwah

uptill now or will invent in future, will only recoil upon their own heads and they will be afflicted with abasement and heavenly torture in a greater measure than they have tasted so far. Let them come forward, I repeat, if they have the courage, and in a prayer-dual invoke the curse of God upon the heads of those who tell lies and invent falsehoods, and then see the hand of God working mighty miracles.

Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth ? and (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

Know that Allah gives life to the earth after its death ; indeed, We have made the communications clear to you that you may understand.

Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have noble reward.

—*The QURAN.*

Digitized By Khilafat Library Rabwah

THE INFLUENCE OF THE OMAYYADS ON MUSLIM CIVILIZATION.

(By Mr Abdul Majid Rau)

In considering the influence of the Omayyads on Muslim civilization, more than one historical parallel suggests itself, but the most obvious is that of the emergence of the Roman State from its republican political form and its republican simplicity of social life to the position of a militarist monarchic State, with the assumption by the Augustan family of the imperial title. Here as there the main condition that led to the change was the growth of the State from a small single civil unit, with a homogeneous population of free citizens to a far-flung Empire with imperial needs. We shall presently return to the consideration of this parallelism which is not uninstructive from the point of view of this thesis ; but for the present we shall proceed to an examination of the conditions which preceded the succession of the Omayyad dynasty to the rule of the Khilafat-i-Rashida. The Muslim State as founded by the Holy Prophet Muhammad (may peace be on him) was in the nature of a theocratic republic, the chief magistracy of which was elective. The citizens of this early republic were in the main members not only of one race, but of one clan, the Quraish, and they were bound together not only by the bonds of religion and Islamic brotherhood, but of actual blood kinship. Out of tribulation and persecution, they emerged a compact body, at once theocratic and military, with an essentially democratic form of government and a code of law founded on religious sanction, which regulated every action of their lives, even more closely than did the Levitical law regulate the lives of the Jews. This form of government of a single race, inhabiting a limited area, bound together by ties of religion and kinship and actuated by intense love of their Leader and religious Teacher was favourable to the growth and maintenance of the republican virtues. The chief magistrate was in no sense a King or a Sultan, he was the Chief of the Elders, lawgiver, judge and spiritual guide of his followers.

Digitized By Khilafat Library Rabwah

When the Prophet of God (peace on him) left this world, he had not directly nominated a successor to his temporal commandership of the Faithful ; but by asking Hazrat Abu Bakr (may God exalt him) to lead the prayers, he had in a sense nominated a spiritual successor ; and since the temporal and spiritual caliphate were combined, there was comparatively little difficulty in getting the Faithful to accept Hazrat Abu Bakr as a successor. Hazrat Abu Bakr (may God exalt him) nominated Hazrat Umar as his successor, though the nomination had to be confirmed by the Faithful ; Hazrat Umar (may Gog exalt him) in his turn instead of nominating a successor selected a panel of six of the Companions, from amongst whom Hazrat Osman was selected. The rebellion against Osman created a situation in which, after the murder of Osman, the succession was by no means clear. Hazrat Ali (may God exalt him) was, no doubt, elected ; but at the expense of a civil war which raged throughout his lifetime and continued during the brief reign of his sons, Hazrat Hasan and Hazrat Husain (may God exalt them).

Caliphate by Conquest

When, therefore, Ma'awiya succeeded, virtually by conquest, to the caliphate, he could plead with semblance of reason and statesmanship, that the system of election tended to create civil strife among the Faithful, and to split their ranks. It was thus as we shall presently see that he was able to enforce on the Faithful during his lifetime the acceptance of his nomination as successor to the caliphate of his son Yezid I, though this acceptance was, in parts at least of the Muslim Empire, only obtained by force. We thus see that one important respect in which the Omayyad Khilafat, differed from that of the Khilafat-i-Rashida was that with the Omayyads began the introduction of the hereditary principle in the succession to the caliphate. This principle was not introduced, in spite of the power of the founder of the dynasty without opposition. When Mu'awiya was assured of adequate support in Syria and Kufa, and had conciliated the citizens of Medina, he marched on Mecca, where he urged

Digitized By Khilafat Library Rabwah

on the Faithful the risks to which Islam was exposed by a contested succession. Mecca, however, was the stronghold of Muslim conservatism, and Mu'awiya's nomination of his son met with considerable opposition. " We consent " said the citizens, " to any one of these three things. First, do as the Prophet did and leave the election to the citizens of Medina. Or, secondly, do as Abu Bakr did, and nominate a successor from among the Quraish. Or, thirdly, like Umar, appoint electors who shall, from among themselves, choose a candidate to succeed thee. Only like them, thou must exclude thine own sons and thy Father's sons." Mu'awiya had no intention of doing any of these things. " As for the first course", he said, " there is none now left like Abu Bakr, that the people might choose him. And for the rest, verily I fear the contention and bloodshed that would follow if the succession be not fixed beforehand." And saying this he compelled the electors to take the oath at the point of the sword.

Succession by Right

The precedent thus established has been followed ever since by successive dynasties of Caliphs, up to the time of the abolition of the Ottoman Caliphate by the Turks. The elective right of the Faithful as a body to elect the Caliph ceased to have any reality, though its theoretical recognition continued to the last. In practice, each succeeding Caliph would proclaim as his successor the fittest or the most favoured of his sons or in default of issue of one of his kinsmen. To this successor an anticipating oath of fealty could be taken and succession would follow as a matter of course, though this method did not, as history has shown, entirely preclude the possibility of civil war. One important influence, then, of the Omayyad dynasty on Islamic polity and statecraft and thus on Muslim civilization was the substitution of the hereditary principle for that of election, which in fact was what the nomination by each Khalifa of his successor came to. This meant, of course, that the Khalifas became definitely Emperors, instead of being the elective chief magistrates of a theocratic State. The reactions of this change were not essentially dissimilar to the effect on Roman

Digitized By Khilafat Library Rabwah

civilization of the change from the republican form of government to the hereditary rule of the Augustan Emperors. The court under Mu'awiya and his successors vied with the courts of the Byzantine Emperors and the pagan contemporary rulers, in wealth and luxury. And as too often follows in history, the influence of the court permeated to the people, and the Muslims forsook the austere and primitive republican virtues of the first Caliphs for a more elaborate and luxurious form of life.

Change in Structure

The change in the political and social structure of Islamic society which thus manifested itself on the evolution of Caliphate from a theocratic chief magistracy to an imperial dynasty was not unconnected with the growth of the Muslim Empire. The small band of the Faithful which had accompanied the Prophet of God (may we be his sacrifice) on the Hijra had swelled. In self-defence at first and to protect themselves from the attacks of their more powerful Christian and pagan neighbours, the Muslims had been forced to war on and subjugate the neighbouring States, so that the empire to which the Omayyads succeeded was a vast one, including Persia, Egypt and Syria and smaller provinces, all of which were under provincial Governors, who were also the spiritual heads of the territories under their rule. With the passage of time the spiritual functions of the Governors became entirely subordinate to their temporal authority which was that of great vassals. With the growth of this empire, a more elaborate system of government at the centre became necessary, if the provincial governors were not to be allowed to cut loose from the Empire. These Governors, succeeding as they did to the traditions of the Romans, the Sassanid princes of Persia and the Pharoahs, began to substitute the pomp and splendour of Imperial Viceroys for democratic spirit which made Omar (may God exalt him) enter a conquered city leading the camel on which his slave was riding. Under the Ommayyads, this process of Imperialization proceeded apace. Mu'awiya extended the Muslim Empire eastward, and consolidated the conquests of his

Digitized By Khilafat Library Rabwah

predecessors. The conquered chiefs and people were continually casting off their allegiance; but the yoke was yearly becoming more secure. The Asiatic territories of the Empire in the north and south continued for long on a precarious tenure; but in the south all the country up to the banks of the Indus was securely held. During the reign of later Ommayads the conquest of Africa was consolidated. Spain and a portion of France were conquered by the Muslim Generals, Musa and Tariq, and brought under Muslim administration. Thus we see that under the Ommayads, Islam definitely became a great imperial power.

Complex Administration

This evidently meant a more complex administration at the Centre; indeed it was in the time of Omayyads that the organization of the civil service, perfected under the Abbasides, began. Of a successor of Mu'awya, the great Caliph Al-Walid, the historian Weil tells us, "he is in our eyes the greatest and in every respect the most powerful and illustrious ruler among the Commanders of the Faithful." From the borders of China and the banks of the Indus to the Atlantic, his word was law. In his reign culture and the arts began to flourish. He enlarged the mosque of Damascus by taking in the church of St. John from the Christians. From a church in Baalbek he took a gilded dome of brass and set it over the rock in Abd-ul-Malik's mosque at Jerusalem. He rebuilt and enlarged the Mosque of Medina and the Aksa Mosque at Jerusalem. He established schools and hospitals and made provision for the aged, the blind and the lame,—indeed to him is due the credit for having anticipated in that early age, the more beneficent aspects of modern poor law administration and relief for the poor, the aged and the disabled. Al-Walid granted fixed allowances from the State funds for the infirm and the poor. He created asylums for the blind, the crippled and the insane, where they were lodged and fed and looked after by attendants specially employed for the purpose. He established orphanages for the care and education of children bereft of their parents. He himself would visit the markets and take note of the rise and fall in prices; and he so encouraged manufacture and design as to

Digitized By Khilafat Library Rabwah

give a great impetus to arts and crafts. It is significant to note that by this time the naval administration of the Caliphate was fairly well organized. The fleet was divided into five squadrons, those of Syria with headquarters at Laodicea ; of Africa, Egypt and the Nile, with a special squadron to guard the mouths of the hill from descent on the coast by the Byzantines. There were arsenals and shipbuilding yards at Babylon and Clysima.

An Important Innovation

An important innovation that took place under the conqueror Abdul Malik was the issue of a purely Muslim coinage. Hitherto the Arabs had used gold and copper, Byzantine coins and silver coins copied from the Qassaman, with the addition of three letters *b. s. m.* (in the name of God) in the margin. Mu'awiya had indeed instituted an independent coinage, but it was eventually withdrawn. Now Abdul Malik issued a purely Muslim coinage, gold, silver and copper, called by the Byzantine names dinar (*denarius aureas*) dirhem (*drachma*) and fols (*follis*). The dinar was about the size of a half sovereign, the dirham rather less than six-pence, but the terms came to mean gold and silver coins generally. They bore, besides the mint and date, sentences from the Quran, generally! "There is no God but one God. He has no partner."

Another important invention made about the same time was the substitution of Arabic as the language of administration throughout the empire, for Persian and Greek, which had previously been employed in the provinces.

The End of a Brilliant Period

Briefly, the influence of the Ommayads on Muslim civilization was in the main a political influence. Under the rule of their dynasty Islam, from being a theocratic city state, became an Empire, the Caliphate became hereditary, and the Caliphs became definitely Emperors and Sultans. With the conquest and annexation of vast territories, the administration at the

Digitized By Khilafat Library Rabwah

centre became more complex, and the old, simple tribal methods were displaced by an elaborate machinery of government. The influence of the conquered provinces, as in the case of Rome, began to affect the austere republican simplicity of the Arabs. The Courts of the Caliphs became as splendid and luxurious as those of the neighbouring Christian or pagan Kings, and the rank and file of Muslims were not slow in following the example of the Court. At the same time, under the Omayyads arose the admirable practice continued by the Abbassides of fostering learning, the arts and science, and the Court of the Caliph definitely became a centre of culture.

Digitized By Khilafat Library Rabwah

PRECIOUS GEMS

The Holy Prophet says :

1. Actions will be judged according to intentions.

2. The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.

3. No man is a true believer unless he desireth for his brother that which he desireth for himself.

4. That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two, from which it is well to abstain.

5. Be ye endued with divine qualities.

6. He dieth not who giveth life to learning.

7. Whoso honoureth the learned, honoureth me.

8. Pray to God morning and evening, and employ the day in your avocations.

9. He who neither worketh for himself, nor for others, will not receive the reward of God.

10. Whoso is able and fit and doth not work for himself, or for others, God is not gracious to him.

11. Those who earn an honest living are the beloved of God.

12. God is gracious to him that earneth his living by his own labour, and not by begging.

13. The best of alms is that which the right hand giveth, and the left hand knoweth not of.

14. Charity that is concealed appeaseth the warth of God.

15. He is not of me, but a rebel at heart, who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is reposed in him, faileth in his trust.

16. The Faithful (*i. e.* Muslims) are those who perform their trust and fail not in their word, and keep their pledge.

17. Thus saith the Lord, "Verily those who are patient

Digitized By Khilafat Library Rabwah
in adversity and forgive wrongs, are the doers of excellence."

18. Humility and courtesy are acts of piety.

19. True modesty is the source of all virtues.

20. Modesty and chastity are parts of the Faith.

21. The best of alms-giving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

22. They will enter the Garden of Bliss who have a true, pure and merciful heart.

23. He who is not affectionate to God's creatures, and to his own children, God will not be affectionate to him.

24. To every young person who honoureth the old, on account of their age, may God appoint those who shall honour him in his old years.

25. He is not of us who is not affectionate to his little ones, and doth not respect the old; and he is not of us who doth not order that which is good, and prohibit that which is bad.

26. He is true who protects his brother both present and absent.

27. No man is true in the truest sense of the word but he who is true in word, deed, and in thought.

28. To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble, the memory of the action cometh like a rush of the torrent, and taketh our burden away.

29. Be persistent in good actions.

30. He who helpeth his fellow-creatures in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

31. What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrows of the sorrowful, and to remove the wrongs of the injured.

32. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.

Digitized By Khilafat Library Rabwah

33. He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins.

34. The best of men is he from whom good accrueth to humanity.

35. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

36. Strive always to excel in virtue and truth.

37. Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad is to withhold him from badness, so that those that are in Heaven may be kind to you.

38. The people for the Abode of Bliss are three; the first, a just king, a doer of good to his people, endowed with virtue; the second, an affectionate man, of a tender heart to relations and others; the third, a virtuous man.

The Ahmadiyya Movement

Digitized By Khilafat Library Rabwah

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

Digitized By Khilafat Library Rabwah

Regd. No. L.-2942

THE

REVIEW OF RELIGIONS

A MONTHLY JOURNAL

OF SANE MUSLIM RELIGIOUS THOUGHT

DEVOTED TO

THE DIFFUSION AND DISSEMINATION

OF

THE BEAUTIES AND EXCELLENCES

OF

ISLAMIC TEACHING & TORCH-BEARER

OF

THE LIGHT OF ISLAM IN THE WEST.

Gives an Impartial Review of the Prominent Religions of the World and Removes Misconceptions about ISLAM.

Annual Subscription

Inland	... *Rs. 4*
Foreign Countries	... *Sh. 10*

All remittances should be sent to the MANAGER,

THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya